4: Pierson Z-4, 5 (1935-1937) 1967
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State Treasury building, a spot very much frequented. A *bozó* had been left there and still remained exposed to the curiosity of all who passed.

A black hen, three copper coins, yellow *farofa*, a cloth doll stuck full of pins, a piece of a man's shirt, and other *bugigangas* [trinkets].

The thing was there until midday. This is no uncommon occurrence, but one which is frankly deplorable. That in the heart of our city, so close to the Rua Chile, *despachos* are made to Exú is, to say the least, disgusting.

[364] In the same newspaper sometime later (June 10, 1937), under the title, "A Specialist in Sport *Bozós*, *Pae de santo* Manoelzinho Is the Worst Enemy of the Limpeza Publica [Street Cleaning Department]," this complaint appeared:

A short time ago the *macumbeiro* known as Manoelzinho took up his residence in a *roça* at No. 256 Cruz do Cosme, and since that time his *bozós* have led to continuous complaints from dwellers along that road and from those who chance to pass that way.

At the side of the road just below the *roça* is a *loco* tree, that species so much preferred for fetishistic practices. Here *bozós* accumulate from day to day until they constitute a veritable mountain of refuse in which may be found an increasing number of dead fowls.

We are informed that this Manoelzinho, who is a *pae de santo* with considerable prestige, is a specialist in sport *bozós*. For it is said that among those who consult him are certain members of the different soccer clubs. Recently a policeman, on the eve of a great game at Graça, noted in one of these *bozós* the initials "T. V." which are the same as those of a well-known athlete.

Since the Street Cleaners never pass along Cruz do Cosme, the *bozós* keep polluting the atmosphere and obliging those who pass by to cover their noses with handkerchiefs.

To whom shall we appeal? Who will do something about this?

However, more characteristically, the Bahian identified with European customs and traditions adopts toward the *candomblé* a tolerant attitude. While he looks upon it as "ignorant fetishism," he ordinarily accepts it as "an African institution," which, in the words of a student at the Faculty